

Surah 48 Surah Fatah

THE VICTORY

THE LINK BETWEEN SURAH FATAH AND SURAH MUHAMMAD ﷺ

While *Surah Muhammad* ﷺ spurs Muslims to fight in Jihaad, *Surah Fatah* conveys to them the glad tidings of Allaah's assistance and sure victory (*Fatah*) if they wage Jihaad with sincerity.

A SUMMARY OF THE SURAH

This Surah may also be divided into two parts. The first part commences from the beginning of the Surah and concludes with the words, **“He will inflict them with a painful punishment”** [verse 17]. This part contains the following:

- * Two glad tidings and reasons for them.
- * Encouragement to engage in Jihaad.
- * Reproach to the *Munaafiqeen*.
- * Negation of *Shirk* by encouraging Muslims to declare Allaah's purity from all partners.

The second part begins with verse 18 and proceeds to the end of the *Surah*. This part repeats the subjects discussed in the first part. Then from verse 27 up to the end, the *Surah* refers to a significant dream of Rasulullaah ﷺ. In this dream, Rasulullaah ﷺ saw himself and the Sahabah (رضي الله عنهم) entering the Masjidul Haraam to perform Umrah. However, when they left for Makkah to perform Umrah, they were prevented from entering Makkah at a place called Hudaibiyyah. The truth of the dream therefore came under question. In verse 27, Allaah replies to this question by saying that the dream was perfectly true, and that the Muslims will soon enter the Masjidul Haraam for Umrah the following year. The truth of the dream cannot be questioned because the dream did not stipulate the year.

سُوْرَةُ الْفَتْحِ نَبِيَّتُهُ تَسْعُ وَخَمْسُونَ آيَةً أَرْبَعُ رُكُوعَاتٍ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ①

1. Indeed, We have granted you (O Rasulullaah ﷺ) a clear victory (through the Treaty of Hundaybiyyah, after which large numbers accepted Islaam which led to the conquest of Makkah).

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرُ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ②

2. (Allaah granted this victory to Rasulullaah ﷺ so that he may be rewarded greatly for the many people entering the fold of Islaam and in addirion) So that Allaah may forgive you (O Rasulullaah ﷺ) for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path...

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ③

3. ...and (so that) Allaah may grant you assistance that is most powerful (so that you can never be defeated).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ④

4. It is He Who sends tranquillity (patience to bear the temporary humiliation of the conditions of the treaty) into the hearts of the Mu'mineen so that their Imaan increases together with the Imaan they (already) have. The armies of the heavens and the earth belong to Allaah (and He uses them to assist whoever He wills) and Allaah is Ever All Knowing, the Wise (He knows the hidden reasons for everything).

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ
ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ⑤

5. (Allaah had also granted Rasulullaah ﷺ this victory) So that He may admit the Mu'mineen men and women into Jannaat beneath which rivers flow. They will live there forever and

He shall *(also)* pardon them for their sins. This is the great success in Allaah's sight.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ ذِئْبَةُ السَّوْءِ
وَعَظَبَ اللَّهِ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ⑤

6. (Allaah had also granted Rasulullaah ﷺ this victory) So that Allaah may punish the Munaafiqeen men and women as well as the Mushrikeen men and women, all of whom hold an evil opinion of Allaah *(by committing Shirk and thinking that Allaah will never assist the Muslims)*. An evil calamity shall befall them *(in this world and certainly in the Aakhirah when they are punished in Jahannam)*, Allaah is angry with them, curses them and has prepared Jahannam for them. What an evil place to which to return!

وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ⑥

7. The armies of the heavens and the earth belong to Allaah and Allaah is always the Mighty and Wise. *(If He decides to punish anyone, no one can save one).*

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ⑦

8. Verily We have sent you *(O Rasulullaah ﷺ)* as a witness *(to testify to the actions of people on the Day of Qiyaamah and to relate events)*, as a carrier of good news *(to the Mu'mineen)* and as a warner *(to the Kuffaar)*.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ⑧

9. (We have sent Rasulullaah ﷺ) So that you *(O people)* believe in Allaah, believe in His Rasool, assist Him *(His Deen)*, revere Him and glorify Him morning and evening *(in salaah and Tasbeeh)*.

إِنَّ الَّذِينَ يَبَايِعُونَ اللَّهَ وَاللَّهَ يُدُّ اللَّهُ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ
أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ يَتْلُو فَمِنْ أَجْرٍ عَظِيمًا ⑨

10. (Referring to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ who vowed to fight to death beside Rasulullaah ﷺ at Hudaibiyyah, Allaah says,) Indeed those who pledge their allegiance *(on various matters)* to you *(O Rasulullaah ﷺ)* they really pledge their allegiance to Allaah *(because they do this to please Allaah)*. Allaah's hand is above theirs *(because Allaah approves of it)*. So whoever breaches *(the pledge)* does so to his own detriment *(because only he will suffer the consequences)*. Allaah will soon grant a tremendous *(mighty)* reward to the one who fulfils the pledge that he makes with Allaah.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْنَا يَقُولُونَ بِالسَّيِّئَةِ مَالِيَسَ

فِي قُلُوبِهِمْ قُلٌ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ⑩

11. Soon the villagers who remained behind (Munaafiqeen who were) (who did not allow any of the Muslims when they proceeded to Hdaybiyyah) will tell you (O Rasoolullah ﷺ when you return to Madinah), "Our wealth and families preoccupied us (prevented us from joining you), so we seek forgiveness on our behalf." They utter (say) with their tongues that which is not within their hearts (they pretend to be Muslims when they are not). Say, "Who has any power against Allaah if He intends any harm to afflict you or if He intends any good to come to you? No (none has the power). Allaah is Ever Aware of what you do (and will punish you for your sins)."

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْتَقِلَ الرُّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَرَبُّنَا ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۖ وَكُنْتُمْ قَوْمًا بُورًا ⑪

12. "However, the fact (the actual reason why you did not proceed with the Muslims) is that you people thought that the Rasool ﷺ and the Mu'mineen will never return to their families (but will be killed by the Mushrikeen). This (thought) has been pleasing in your hearts and you entertained evil thoughts (about Allaah and the Muslims). (Because of this) You were ever a destroyed (ruined) nation (since only destruction awaits you in the Akhirah).

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ⑫

13. Whoever does not believe in Allaah and His Rasool ﷺ (should know that) We have certainly prepared a blazing fire for the Kuffaar.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ⑬

14. To Allaah belongs the kingdom of the heavens and the earth. He forgives whoever He wills and punishes whoever He wills. Allaah is Most Forgiving, Most Merciful (so hasten to seek His forgiveness).

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لَتَأْخُذُوا هَٰذَا رُونَا فَتَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ⑭

15. Soon, when you (Muslims) proceed to take possession of the booty (when you march to conquer Khaybar), those (Munaafiqeen) left behind (during the journey to Hdaybiyyah) will say, "Allow us to follow you." They wish to alter (change) Allaah's speech (command that only those who

proceeded to Hudaibiyyah should march with Rasulullaah ﷺ. Tell them, “You may never follow us! Thus has Allaah stated from before.” They will then say (to the others behind your back), “You people are merely jealous of us (and therefore wish to have everything for yourselves).” In fact, they understand but a little. (They fail to understand that the Muslims who marched to Hudaibiyyah deserved to receive the booty of Khaybar because they had risked their lives for Allaah's pleasure.)

قُلْ لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝

16. Tell those villagers who were left behind, “(Do not despair if you cannot fight in Khaybar because) You will soon be called to (fight against) a nation of immense strength whom you will fight or who will accept Islaam (without a fight). If you obey (the call and march in Jihaad), Allaah will accord (give) you a grand reward, but if you turn away like you did in the past, Allaah will inflict a painful punishment on you.”

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ عَذَابًا أَلِيمًا ۝

17. (This punishment will be for those who refuse to march in Jihaad when they are physically able to do so. However,) There shall be no sin for the blind, no sin for the paralysed (lame) and no sin for the ill (for not fighting in Jihaad because they are excused). Allaah will enter those who obey Him and His Rasool ﷺ into Jannaat beneath which rivers flow. As for those who turn away, He will inflict them with a painful punishment.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَنَّا لَهُمْ قُتَابٌ يَرَوْنَ ۝

18. Allaah was well pleased with the Mu'mineen (the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) when they pledged their allegiance (Bait-e-Ridwaan) to you (O Rasulullaah ﷺ) beneath the tree (at Hudaibiyyah). Allaah knew what was in their hearts, sent tranquillity to them (causing them to accept Allaah's commands without hesitation) and rewarded them with a victory close at hand (when they conquered Khaybar soon after signing the Treaty of Hudaibiyyah)...

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

19. ...and (Allaah will also reward them with) abundant spoils of war that they will take (after conquering Khaybar). Allaah is always Mighty, Wise.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٧١﴾

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٣٧﴾

سُنَّةُ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَإَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٥﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ حِجْلَهُ وَلَوْلَا رِجَالُ الْمُؤْمِنِينَ
وَنِسَاءُ الْمُؤْمِنَاتِ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فَيُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ
يَشَاءُ تَوَتَّرَلُوا الْعَذْبَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ الْيَمِّ ۝١٦

952

(unintentionally harming) many Muslim men and many Muslim women (in Makkah) about whom you were unaware and then unknowingly suffering harm on their account (for harming them), the matter would have been concluded (you would have been allowed to fight the Mushrikeen). (However, a battle did not take place) So that Allaah enters whoever He wills into His mercy (by allowing them to accept Islaam). If they (these Muslim men and women who were still in Makkah) were to separate (from the Mushrikeen of Makkah), We would inflict a painful punishment on the Kuffaar of Makkah (by allowing the Muslims to kill or capture them in battle).

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ
عَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

26. When the Kuffaar (of Makkah) became prejudiced of within their hearts, (which was) the prejudice of the period of ignorance (they did not permit the treaty to state "Rasulullaah ﷺ", but "Muhammad the son of Abdullaah" instead); Allaah sent His tranquillity (patience) to the heart of His Rasool ﷺ and to the hearts of the Mu'mineen (and hence they did not fight about it) and stuck the word of Taqwa (the Kalimah) onto them (which made them obey Allaah's command to be calm) as they are most deserving of it and worthy of it. Allaah always has knowledge of everything.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِذَا شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ۝

27. (Referring to the dream in which Rasulullaah ﷺ saw himself performing Umrah, Allaah says,) Verily, Allaah shall make the dream of His Rasool ﷺ come precisely true (even though the Mushrikeen of Makkah prevented Rasulullaah ﷺ from entering Makkah). When Allaah wills, you (Sahabah رَضِيَ اللَّهُ عَنْهُمْ with Rasulullaah ﷺ) shall definitely enter in peace the Masjidul Haraam with your hair shaved or trimmed (after completing the Umrah) without any fear. Allaah had knowledge of that about which you were unaware and (among the things He knew was that He) has decreed a near victory (at Khaybar) even before this (entry into the Masjidul Haraam).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكُفَى بِاللَّهِ شَهِيدًا ۝

28. It is Allaah Who has sent His Rasool ﷺ with guidance and with the true Deen to make it dominate over all religions. Allaah suffices as a Witness (to the truthfulness of Rasulullaah ﷺ and Islaam even though the Kuffaar refuse to accept them).

حُمِدَ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشْدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ

شَطْئُهُ فَازَرَهُ فَاسْتَغَاظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ١٩

29. Muhammad ﷺ is Allaah's Rasool and those with him (the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) are stern (strong) against the Kuffaar and (yet) compassionate (sympathetic) among themselves. You will see them sometimes bowing (in Ruku), sometimes prostrating (in Sujud, always) seeking Allaah's bounty and His pleasure. Their hallmark (by which they are recognised) is on their faces because of the effect of prostration (referring to the illumination and humility apparent on their faces). This is their description in the Torah. Their description in the Injeel (Bible) is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. (Allaah has nurtured the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in this manner) So that the Kuffaar may be enraged by them (because of their animosity for Islaam and for the Sahabah رَضِيَ اللَّهُ عَنْهُمْ). Allaah has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.